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Theological Seminary at Andover.

Sermon, occasioned by the completion of the New College Edifice for the use of the Theological Seminary at Andover, and delivered Sept. 13, 1821. By Moses Stuart, Associate Professor of Sacred Literature.—Andover, Flag & Gould, 1821.

This discourse is founded on Prov. 3:6. "All thy ways acknowledge him, and he shall direct thy paths." The Professor considers the most circumstances of the Seminary as calling upon those who belong to it, "to pause, and survey of their situation, and the duties connected with it, or resulting from it; and to acknowledge to God, which are acknowledgements to the many awful and interesting relations towards him that they sustain."

The object is not at all to review the sermon, but simply to diffuse as extensively as possible the information it contains on some points of its meaning, or very incorrectly stated by those who are unfriendly to the Institution, we present ourselves with a few extracts, sinning only in the hope that they will serve to excite in all readers, an irresistible desire to possess themselves of a production so valuable in itself, and so interesting by the situation and character of its author.

The reasons for the establishment of the Seminary, are implied in the constitution of it, and the defence and promotion of the Christian religion by making some provision for increasing the number of learned and able defenders of the Christian faith, as well as of orthodox, pious, and zealous Ministers of the New Testament, and of some length the views of the Seminary on the subject of a sacred ministry, Mr. S. proceeds:

"I have said enough to acquit the Founders, and I hope myself, from any charge of disrespect or obliquity, in regard to the Seminary, and the excellent ministers of our country. If I have given a correct statement, respect to the mode of educating ministers among us, previously to the establishment of this Seminary, you are ready to concede, that there was good reason why the Founders should deem it important to establish such an Institution.

Let it never be forgotten, then, that the design of the Founders was to "increase the number of learned and able defenders of the gospel of Christ, as well as of orthodox, pious, and zealous ministers of the New Testament." The special object of this Seminary has been and still is, to educate the ministry. Its Founders never intended, that all young men who came to the Seminary should be educated here, in Seminary like this. They never expected that all private ministers would entirely cease to prepare young men for the sacred office; nor that none should be introduced into that office, who had not gone through a course of study like that prescribed here. They never designed to interfere with the wishes or arrangements of our churches, in respect to this matter.

Their simple object was to make provision, that such candidates for the ministry, who possessed talents and opportunities, might be enabled to acquire a more regular and thorough education in theology, than had been usual among us. They never denied the right of pious men to edify the church, according to the ability which God had given them, although they had received a regular education. It was their wish that Christians of any class should refrain from communicating, so far as their knowledge and opportunities fair-ly enable them, the precious truths of salvation.

Let us say this the more explicitly, because the object and views on this point have been misunderstood. We make no claim, that all ministers should be educated in the same manner as they must be here. And having been thus explicit on this point, we wish it to be as explicitly understood, by the young men who resort here, as well as by the Churches in general, that the Founders of this Seminary believed their munificence, in order to make a learned and able, as well as an orthodox, and zealous ministry."

The objections to ministerial learning are not minutely noticed, but very happily met and thrown aside as too weak or absurd to merit attention. The often alleged danger of being thus treated:

In fact, after frequent consideration of the subject, and hearing it often discussed, we have come deliberately to the conclusion, that a very great part of what is said about the dangers of study and of learning religion, is to be regarded as but little more than the part of the person making the objection, than an awkward apology for his own ignorance, or his own sloth. It would fain make an excuse for knowledge as little as he does about a thousand things pertaining to religion; and he makes it in such a way, as to gain the credit, if he can, of having piously avoided being a hard student, because, forsooth, reasoning would lead him into temptation. With reasoning may pass with those, who wish to adopt it in self-defence; but would God, that its currency might be limited to these! It is not an extensive knowledge, that the sins of the learned are to be charged. No; it is on those base passions which they possess, in common with the ignorant; it is on ambition, sensuality, love of the world, and alienation

of heart from God, that their offences should be charged; and not placed to the score of their knowledge.

Many, when they see a man of learning and talents behave amiss, charge it upon his abilities. But when they see so many ignorant persons offending against religion, why do they not charge this upon their ignorance? It would surely be as good reasoning; and, considering but nature as intellectual and rational beings, apparently much better. The plain truth is, that in either case men err from bad passions and sinister motives; and talents and learning, like every other good gift of our heavenly Father, may be perverted and abused. This is all that any sober man will believe, in regard to this subject.

One conclusive evidence, that various sects of Christians, (who affect to despise human learning, as a qualification for the ministry, and to depend only on special divine teaching,) argue to establish the propriety of such views, rather by way of self-defence than from real conviction, is, that no sooner does a man of any considerable learning appear enlisted under the banners of their party, than they bestow upon him their unqualified applause and admiration.

The importance of "zeal" connected with knowledge in the ministers of the churches, is pointedly insisted on:

Our Founders, you will also notice, have connected zeal with piety. In all Christians, this is a highly important quality; but most of all, essential to the character of a minister. Zeal without knowledge, is indeed to be watched with a jealous eye. It has done irreparable mischief in the church, and deformed some of the fairest portions of God's heritage. It degenerates into a thousand superstitions, that mar the purity and simplicity of our holy religion. But zeal, guided by an enlightened understanding and a filial temper of mind, is one of the highest blessings that the church can enjoy. It is an exhaustless source of activity and usefulness. One of the last characters, which the Founders of this school would have been willing to raise up, is a frigid, lifeless preacher; who takes no delight in his work, and has no holy enthusiasm for it; who performs his daily round of duties as a dull beast of burden does its task, and needs goading as much to urge him through; who enters with no warmth of feeling into all the benevolent plans of action, in which the present day abounds; and hears of a revival of religion or of the growth of a misletoe, with equal sensibility; who is alive perhaps to his worldly interests, and engaged in political plans; or is a zealous agriculturist or mechanic; but always exercised with horror, when zeal, or, as he would name it, enthusiasm, in the cause of religion is mentioned.

Such plants our Heavenly Father has not placed in his vineyard. No soil there is appropriate for their growth. They will be dry trees, producing neither fruit nor shade. Or if they have the appearance of fruitfulness, like the barnea fig-tree, they will wither away under the Saviour's curse.

The orthodoxy contemplated by the Founders of the Seminary, and by its present officers, is described in the following passage:

The Founders have declared it to be their design, to aid in increasing the number of orthodox ministers. They did not blush to avow, nor do we in defending this avowal, that the belief of men in respect to religion is deeply, and, in many respects, even essentially connected with their piety. It is not, and cannot be a matter of indifference, in any shape, whether we assent to the testimony, and receive the instruction which God has given in his word. If there be any religion in the world, it consists of voluntary obedience; and if there be any such obedience, it is paid to some rule of action, which God has in some way revealed; and if there be any such rule, it must be understood and believed to be a rule, before it can be obeyed.—Obedience, without a belief of this nature, is impossible.

As Christians, our Founders believed that the Christian Revelation contains something which is peculiar to itself, and distinct from the religion of nature, tho' not in opposition to it. In the natural and moral perfections of God they believed, in common with all sects of Christians, and with Theists. But what the religion of nature did not and could not teach, that God was in Christ reconciling the world to himself by the death of his Son, they believed. They believed in the true and proper divinity of the Saviour, in his real vicarious atonement for the sins of men by his sufferings and death; in the real existence, the truly divine nature, and sanctifying influence of the Spirit of God; in the entire destitution of man, while unrenewed, of holy affections; in the necessity of the heart being renewed by special divine influence, to fit men for the love and service of God here and hereafter, and, of course, in salvation by pure grace, without any meritorious claims on the part of the sinner. They believed, too, in the divine inspiration and supreme authority of the Scriptures, and in the true spirit of Protestants, regarded them as the sufficient and only rule of faith and practice.

Other truths connected with these, and

flowing from them, they also received; as the Creed which exhibits the summary of their faith testifies. But most of the truths specified, they regarded as constituting, at once, the peculiarity, the essence, and the glory of Christianity. The reception of these truths, then, they could not but regard as fundamentally connected with the real piety of Christians. They did most sincerely believe that the word of God contained these truths; and consequently, they were persuaded that it is essential to a pious mind to admit them. Such is the orthodoxy, which they suppose indispensable to the formation of a religious teacher's qualifications; and which it is one important object of this Seminary to promote.

It cannot be denied, that in mentioning the increase of orthodox ministers as one of the objects which they had in view, they had special reference to the errors of the times in which we live. And if ever it was proper to raise up men, who should be set for the defence of the truths that have been mentioned, that time was now come; when a system of religion, differing in nothing important from refined Naturalism, as it banishes at once from Christianity all that is peculiar to it, and elevates it above and distinguishes it from the religion of nature, was advocated with zeal, and was spreading with rapidity.

We shrink not from openly avowing, that it was one object of the Founders of this Seminary, and that it is one with those to whom the direction of it is committed, to promote orthodoxy, and to oppose the substitution of any other system for the peculiar doctrines of Christianity. We do believe, that Christianity has doctrines peculiar to itself. We believe that they are connected with all true piety here, and our eternal welfare in the world to come. Reject them, and we should be as willing to entrust ourselves with pure *theism*, as with what might be called Christianity. We do not wish to be understood, as in any way possessing, or as inclined to contemplate with approbation, or even with any degree of indifference, that *liberalism*, so named, which can make it a matter of no consequence, at least of no hazard, whether a man receives or rejects these truths. Christianity, in our view, stands or falls with them; and to contend for them, is to contend, as we believe, for what is of no less importance than Christianity itself.

With such views, our own consciences would condemn us, and the world might justly call us hypocrites, if we did not endeavour to convince our pupils, and, so far as in us lies, others around us too, of the correctness and importance of these principles. We believe them sincerely; and so long as we do so, we cannot refrain from labouring to convince others of their truth.

"The principles by which the management of the Seminary is to be guided," have been grossly misrepresented. Our readers will be gratified to see them detailed so fully as in the following extract:

Its permanent Officers are Professors, Trustees and Visitors; the first of whom are directed to give instruction in Sacred Literature and Exegesis, in Natural and Christian Theology and Morals, in Sacred Rhetoric, and in Ecclesiastical History; the second, to superintend all its pecuniary interests, to make laws to assist in the execution of its great objects, and generally to superintend its concerns, both common and special; the latter are a Board of Revision, and ultimate appeal, having power to reverse decisions and to abrogate laws which appear to be unconstitutional, and to negative the election of any Professors to office. The Professors and Visitors are required to give their assent, *ex animo*, to the Creed which contains the principles that have already been mentioned; and the Professors are to repeat this assent, once in five years, during their continuance in office.

It will be seen, by this sketch, that the Founders of the Seminary were sincerely and earnestly bent upon preserving as pure as possible, the principles on which it had been established; and that every thing which human wisdom and foresight could do to accomplish this, has already been done. We are aware that this arrangement has excited much animadversion; but we are unable to perceive any impropriety in it. Had not the Founders sincerely believing as they did, that the principles of their creed were truly Christian, and such as the great body of the pious in every age of the church had maintained, a right to bestow their property in such a way as to maintain those principles when they were removed from the present scene of action?—If you deny this, you deny liberty of conscience, and the liberty of Christians. If you admit it, then you justify the measures which they have taken.

Will it be said that the consciences of men are bound by such a measure; that Christian and Protestant freedom of investigation is denied to the Officers and Students of this Seminary; and that inquiry and all improvement in respect to the doctrines of theology are at an end, among those who submit to such requisitions in the true spirit of them? I know this has been said. But if it may appear plausible

in theory, it has very little concern with practice. The instructors in this Seminary must be supposed to have formed their opinion about the great points of theology, before they are elected to office here. If they subscribe *ex animo* to the Creed, they may surely do it with entire integrity. If, in the course of future investigation, they alter their opinion in respect to any doctrines of the Creed, nothing prevents the alteration. They are at liberty, as much as any other men on earth. They make no promise not to change their opinions, express or implied. But the Founders have provided, that in case of such a change, they cannot be retained in their service. They have the same right to do this, as they had to espouse the principles of religion which they have adopted; the same right that a parish has to employ such a minister as it would prefer; the common, unalienable right of all men, to appropriate their property to build up the Church in that method which they judge proper, provided it do not infringe on the similar rights of their neighbors. They had the same right to annex such a condition to the tenure of Professorship here, that a man has, in any case, to annex a condition to the enjoyment of a gift which he has bestowed. And if a Professor has common honesty, he can never subscribe to the Creed, unless he really believes it. If he assents to this Creed, and then inculcates principles contrary to it, he surely is not a man who ought to be retained in any important post of the Church. If in the course of his investigations he become satisfied, that any of the principles of his creed are substantially incorrect, then let him openly and honestly abandon a place which he cannot conscientiously hold. If for the paltry consideration of retaining his salary, he will do violence to his conscience, and conceal his sentiments, there is no human remedy for it; but if he develops them, the Statutes of the Founders must be executed. Why should they not? And what complaint could he have to make, if they should be? He accepted the office, with a full knowledge of all the circumstances.

All that can be said, therefore, with any show of propriety, is, that a man may be deterred from examination, lest he should be led to suspect, that some of the articles of his creed are erroneous. I do not doubt, indeed, that there may be such men in the world, who for a piece of bread will advocate any Creed which their employers may propose; or who will refrain from all investigation of their sentiments once avowed, lest they should be suspected of inconstancy. But I hope in God, that this Seminary may never light upon a man of this character; nor upon one who does not value his conscience more precious and more important, than all the honors or salaries, which this Seminary or the whole Church can bestow.

I may ask here, also, in what situation of life, will you place men, where they shall be freed from similar temptations? If the minister of an orthodox parish is tempted to continue orthodox, in order to preserve the good will of his people, is not the minister of a heterodox parish, under similar temptation? Or does latitudinarianism of sentiment at once purify men from all the corrupt principles of their nature, & place them beyond the reach of temptation?

But our Students, it may be said, (for it has been said,) will be shut out from all inquiry, by the influence of their Creed upon their investigations.

The answer to this is very short; and simply, that there is no Creed for the Students to profess. The constitution has demanded none of them, with the exception of two points; the first is an acknowledgment that "they believe the Christian religion, the 2d that they are Protestants."

Beyond this, our regulations do not direct us to go; and beyond this we do not go. Indeed, it would be preposterous in respect to students, who come here for the very purpose of examining what is true in theology, to exact of them as a preparatory step, that they should make a full profession of their faith. Our Founders saw and felt this; and highly important to the young men, as they supposed orthodox principles would be, they would not do any thing to force these principles upon them, or in any way to embarrass their free inquiries. Nothing can be more unfounded, therefore, than the assertion, that a Creed is demanded of the Students of this Seminary.

No: we stand not here on the ground of Catholics, or of bigots. We do not believe that ignorance is the mother of devotion; that knowledge is the enemy of religion; or that there is any thing in our sentiments, which needs to shrink from fair and open investigation. We will not even claim the protection of the Fathers of the New-England Churches, nor take refuge under the shield of the Reformers and their successors, for our defence. We profess to adopt for substance, the sentiments of the Westminster Catechism; but that is not our standard of orthodoxy, nor any other human production. In principle, I believe in practice, we are genuine Protestants. The Bible we regard as the sufficient and only rule of faith and practice. We believe in the doctrines of our Creed, merely because we suppose the Bible teaches them. We

profess to shrink not from the most strenuous investigation. I am bold to say, there is not a School of Theology on earth, where more free and unlimited investigation is indulged, nay, inculcated and practiced. The shelves of our libraries are loaded with the books of Latitudinarians and Sceptics, which are read and studied. We have no apprehension that the truths, which we believe, are to suffer by such an investigation. We feel so well satisfied they are truths taught by the Bible, that we calculate with entire confidence on any young man's embracing them, whose heart is right toward God, and who examines candidly and thoroughly. We choose that he should know well, what antagonists he has to meet in the world; and that he should not be sent out to battle, while he is unacquainted with the armour, the strength and the skill of his opponents. Is this bigotry? If it be, then tell us where, true liberty dwells. Dwells it where a writer need only have the name of being orthodox, to put him on the list of neglect, if not of proscription.

That the friends of evangelical religion have high raised expectations from this Theological school, is well known—and we are confident they will not be disappointed. But it is pleasant to observe the spirit with which the author of this sermon, in common with his brethren, regards such expectations:

We are not ignorant of the expectations, which many pious hearts indulge concerning us. We are afraid that we may disappoint them. We hope for an interest in their daily prayers. Could we address them, we would remind them, not for a moment to forget that we are frail and sinful, and need their prayers and their aid. We would caution them against expecting too much from us; and say to them; this will only prepare the way for disappointment. We do hope, indeed, that some important purposes will be answered, by this Institution; but the trust and confidence of the church must be in God only. He only can make it pure and uncorrupt, in doctrine and in practice.

With respect to the future prospects of the Seminary, the just grounds of hope or apprehension are distinctly stated:

I desire then to say, in this place, that all confidence, in regard to the security of this Seminary from defection in doctrine and in practice, which is placed in its Constitution and Statutes, or in any of its present officers, or in the protection of the government under which we live, is unwarrantable, and not well grounded. This Seminary is indeed consecrated to Christ and the Church; it is guarded by all the ramparts, which paper constitutions and legislative acts and contracts can erect. So have others been, that are now arrayed against the faith, which they were established to defend and to propagate. Let the majority of our legislators and judges, our trustees and other officers of this Seminary, once come to view the principles, on which it is founded, as erroneous, or superstitious, and all our paper ramparts vanish at the first assault. Let a spirit of persecution rise against the sentiments which we avow, and men never will want pretexts to render the work of destruction legal. The experience of ages permits no doubt on this subject.

You may indeed say, that the liberality of the present times promises complete exemption from the dangers of persecution; and smile at my suggestion, or treat it as an effort to excite party jealousy. It is, however, too serious a matter to provoke a smile; and nothing is farther from my wishes, than to kindle the fire of party jealousy. Does not the history of all ages show, that those who are the first to cry, Liberty, are commonly the first to trample on all which thwarts their own wishes? Others may indeed have liberty to do any thing, except what *threats their own particular ends*. Oppose yourself to these, and the patriotic conclusion is easily formed, that the enemies of liberty—must be prostrated.

We have heard the sound of liberty, from distant shores. Its echo was followed by manacles and blood. We have heard with delight, the milder sound of religious liberty, in our own country. But in the mouths of many, we fear, that it is only a claim to indulge licentiousness of opinion; in the mouths of others, it means a liberty to think just as they do. A great majority, however, we would still hope, are advocates for it, on the ground of genuine Protestant principles. After all, who can predict how long this will be the case? In Geneva, a pious minister was lately ejected from the city, by the magistrates, for preaching the doctrines which Calvin taught.

For what end, you may ask, is such an attempt to create an alarm? My answer is ready. For this end; that you may see and feel, that the safety and purity of this Institution depends, after all, on God only; and that he led suitably to acknowledge him, so that he may direct its paths. Trust not in any arm of flesh. You have, and from the very nature of the case you can have, no other assurance that this Seminary will not be arrayed, the very next generation, against the faith which it now inculcates, but the protection & blessing of Almighty God.

We shall not attempt to describe the emotions with which we have read this discourse. But

we are not backward to say that those who can read it and still endeavor to convince the world that a man cannot be learned in the Scriptures, without becoming an Arian or a Socinian, must either presume very far on the credulity of mankind, or possess a hardihood in guilt from which every Christian will beg heaven to preserve him.

In a Note attached to the Sermon, the pecuniary circumstances of the Seminary, are stated as follows:—

As the Sermon, with which this Note is connected, in consequence of being published, may be read by some who are desirous to know, as definitely as may be, how much has been done in the way of charity to establish this Institution, and to foster it: so much as is necessary for this purpose, and as the limits of a single Note will permit, will be here subjoined.

Two college edifices, of brick, have been built, each containing thirty-two suits of Rooms, adapted to accommodate one hundred and twenty-eight students. A Chapel has also been erected, containing besides a large room for public worship, a Library room, and three Lecture rooms; also a Refectory, sufficiently large to accommodate seventy or eighty Students. The new College edifice, (one of the two above mentioned,) and the Chapel, are built in a most elegant manner, and of the most durable materials. Three dwelling houses for Professors have also been erected.

Four Professorships, two in the department of Sacred Rhetoric, one in Christian Theology, and one in Sacred Literature, have been endowed, and are occupied by an equal number of Professors. Three Scholarships have been endowed, i. e. a sum of money, the interest of which is adequate to maintain three charity Students in the usual way here, has been given by charitable individuals. The funds for charitable purposes in respect to the Students are considerable; but fall far short of what is necessary for the present exigencies of the Seminary. During the two last years, aid from the funds has been extended to but two of the three Classes, who have belonged to the Seminary. This deficiency has been supplied, as in preceding periods a multitude of other deficiencies have been, by appeal to the charity of individuals and churches.

A Library of more than 5,000 volumes has been procured, most of which are select books, appropriate to the object of the Seminary. A Greek and Hebrew Printing Press has been established, and arrangements are made to procure Syriac, Arabic, and other Oriental Types.

There remains, to complete the arrangement of the Seminary, the Professorship of Ecclesiastical History to be endowed and filled; an addition of nearly one half to our charity funds for Students; and, at least, five times as many books; as now belong to it. The Library is indeed, very commodious and pretty extensive for Students; but the instructors need one vastly more extensive, to enable them to do their duty, in a proper manner.

There is also needed two dwelling houses; one for the second Professor of Rhetoric, and one for the Professor of Ecclesiastical History, whenever this Professorship may be endowed.

An apprehension exists, pretty extensively, that this Institution is exceedingly rich. We should do great violence to our feelings of gratitude, and great injury to its benefactors, if we should deny, that large sums of money have been given to it. But the buildings and the necessary apparatus must, of course, swallow up a very considerable proportion of these; and buildings are not productive property here, where no rent is received for the use of them. Every Seminary is rich or poor, in proportion as its income exceeds or falls below its expenditures. Our wants are increased, on account of the number of Students, (which now exceeds one hundred, and two-thirds of which on an average receive charity,) far beyond our income. We have no present means of assisting but about half of the indigent Students; and have been able to do it thus far, only by casting ourselves on public charity. There are many very generous individuals, who have not yet been wearied with well doing in respect to us; but it is greatly to be desired, that neither they nor we should much longer be obliged to resort to this method for support. It is attended with some evils, that should be avoided, if possible; at best, it is attended with many perplexing embarrassments. There are so many charitable objects now going on, in our country, that our solicitations for aid seem to wear the appearance of an interference with them; and we are compelled, as it might be expected from the erroneous impressions in respect to our resources that have spread abroad, not unfrequently to hear the question: How can you, who are so rich already, ask for charity? It is a difficult question to answer: for explanation requires detail, which demands time to complete. The simple statement above, of what we have, and what is still lacking, may perhaps serve to correct some of the erroneous apprehensions that exist, in regard to our resources and endowments.

The New College Edifice above alluded to, was open to public inspection, on the day of last examination, and presented one of the most interesting objects to the benevolent mind, which can be conceived. The building is of the finest brick, four stories high, 100 feet long, 40 wide, a thick wall through the centre, and ornamented with Venetian blinds. It contains thirty-two suits of rooms; each suit comprising two bedrooms and a sitting-room. Each bedroom is furnished with a bed, bedding, table, chair, glass, &c. &c.; each sitting-room with a fire-place, (having in the back an iron door, through which ashes may be thrown into the cellar) with a broad hearth and an orifice above for a stove-

pipe, if stoves are preferred. Each sitting-room is also furnished with a table, chairs, bureau, & every necessary and convenient article of furniture. The building, which is thoroughly painted within, and the furniture, which is all new and uniform, are the gift of one man. May all concerned feel that the arm of the Lord hath done it.

State of Religion in Vermont.

The General Convention of Congregational and Presbyterian Ministers in Vermont held their annual meeting at Poultney on the 11th, 12th and 13th inst. when the Committee, appointed to take minutes of the state of religion from the narratives, presented the following Report.

The operations of divine grace awaken the liveliest interest in the heart of every Christian. By them the character of God is displayed, and the glories of our Immanuel are presented with powerful attractions. That Christ died for sinners—that his Church shall live—that many "who are ready to perish" shall eventually participate the joys of the heavenly world, are truths which we receive on the authority of divine revelation. Every passing year confirms the truth of the Scriptures, and enlivens the hopes of the people of God. The kingdom of the Redeemer is evidently progressing. The intelligence which has been communicated to the Convention during their present session, is animating to all who love the Lord Jesus Christ. It confirms our faith; it elevates our hopes, and encourages us to pray without ceasing "for the peace of Jerusalem." We would call upon our souls to bless the Lord for the displays of his mercy among the churches of our Convention. Some are, indeed, mourning in view of prevailing coldness and abounding iniquity; but upon others he has shed down his richest blessings, as the following statements show.

Windham Association reports no instances of extensive outpouring of the Spirit. The churches, many of which were rendered numerous by late revivals, are walking in the order and fellowship of the gospel, and praying that God would revive them again.

Pawlet Association has been favored with revivals of religion in a few towns. In Rupert, thirty have obtained hope of having passed from death unto life, and in the three societies in Granville, about ninety. Pawlet and Dorset have shared in the good work.

Orange Association reports an extensive revival in Wethersfield, where, at least, 100 are supposed to have experienced a saving change. Other towns present very encouraging appearances. In Stratford through the instrumentality of the Vt. Juvenile Missionary Society, a church of 20 members has been gathered.

In Rutland Association many towns have been greatly refreshed from on high. Benson, Brandon, Sudbury and Timmott, each reckon from 50 to 80 as subjects of the work. Hubbardston and Castleton, each compute the number from 30 to 50. In East and West Rutland, Wallingford and West-Haven, revivals have prevailed. In some of these towns, not to mention others in which are encouraging appearances, the work appears to be only in its incipient stages; in others, it is now gloriously progressing with much to quicken and animate, and nothing to discourage.

Royalton Association reports no extensive revivals. Fifteen or twenty, however, have joined with the congregational church in Barre, and about 20 are reckoned as converts in Braintree. Strong hopes are entertained that the fervent prayers, which are offered in some other towns, will be heard, and that they will be refreshed with a special visitation from on high.

Within the limits of Addison Association, the Holy Spirit has come down with mighty power, and many have been made glad with exceeding joy. The work commenced in Middlebury early in the Spring, and has extended to all the neighboring towns; in each of which it still progresses, and in some, with most encouraging hopes of still greater accessions to the cause of him who came to seek and to save that which was lost. Of those who say, what have we to do any more with idols, it is computed there are already, in Shoreham 130, in Cornwall 120, in Orwell 100, in Middlebury 70, in Bridport and Salisbury, each 50; in Whiting, New-Haven and Weybridge, each 30 or 40, in Addison, say 20. Revivals have also commenced in Hinesburg and Charlotte.

In Coos Association, which was not represented in the Convention, we do not learn that any extensive outpouring of the Spirit is experienced.

The Delegate from the North-Western Association brings glad tidings of great joy. In Jerico, 100 are numbered as hopeful subjects of divine grace, in Essex 75, in Westford 35, in Williston 20, in Richmond 15. In Bakersfield and Enosburg the efforts of the Vermont Juvenile Missionary Society have been greatly blessed; 100 in the former town, and 60 in the latter, are supposed to have experienced the sanctifying influences of the Holy Spirit. A work of grace has also commenced in Underhill and Milton.

Considering the influence, which is exerted on a community by those who possess the advantages of education, the Convention consider themselves bound to record, with the liveliest gratitude, the smiles of Divine Providence on Middlebury College. Fifty or twenty of those who have cherished a hope, in Middlebury, are members of that flourishing seminary; and about two thirds of the whole number are deemed the subjects of the gracious operations of the Spirit.

We have already recorded the beneficial influence which has been exerted by the Vermont Juvenile Missionary Society, and would cordially recommend that in-

stitution to the patronage of the Christian public.

While we notice the displays of Divine grace in so many Societies, and mourn over the numerous waste places within our bounds, we are encouraged to hope that God is preparing many young men to become heralds of salvation. We therefore fervently pray that our Education Societies may receive increasing support. The North-Western Branch has already about thirty individuals under its patronage. We hope that this, the Eastern and other Education Societies in our State, will be furnished with the means of becoming greatly instrumental in providing our destitute churches with pastors after God's own heart, who shall feed them with knowledge and understanding.

Finally, while much of carelessness, error, and sin remain to be deplored in our borders, we would call upon you, beloved brethren, to unite your hearts with ours in praising the King of Zion for the deliverance he has wrought, for so many captives of sin; and for the gladness he has put into the hearts of his people, who have been hoping, praying, and waiting for the displays of his glory. Surely such undeserved favors demand our highest gratitude and loudest songs of praise. What encouragement have we to proceed in our holy warfare against the powers of darkness, in support of the institutions of religion. What encouragement to persevere in sowing good seed in every soil,—to be more fervent, constant and importunate in prayer—more abundant in labors, watchings, and acts of self denial. Let us desire and expect great things for our beloved Zion, and zealously endeavor to beautify, enlarge and defend the city of our solemnities; "so shall the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

AMERICAN EDUCATION SOCIETY

EXTRACTS OF CORRESPONDENCE.

Letter from the Rev. ISAAC ANDERSON, to the Agent of the A. E. Society.

Maryville, Blount Co. Tennessee, Aug. 1821.

Dear Sir,—I have seen in some late publications, that the Education Society is sinking. This intelligence has filled me with grief. To this Society, under God, many have looked with anxious hope for something like a supply of the heralds of the cross, for the wide spread population of the South and North-western States. The Head of the church has cast my lot in this western world, where the immense fields are white already to harvest, but almost without laborers. How dreadful the spectacle, thousands and tens of thousands perishing for lack of vision. Could 500 laborers be sent to us at once, they would afford but a very partial supply to the people of these vast regions and their labors would make it appear more manifestly, that a thousand more were needed. Will any say this is exaggeration? Let them look at the following statement. The writer of this letter, lives in a Presbytery, the bounds of which comprehend 15 counties. We have ministers in six of these counties only; and these six are but very partially supplied. The other 9 are totally destitute; nor have we it in our power to give them any relief. If your heart does not sicken at the picture, let me inform you, this Presbytery is one of the oldest and best supplied of five or six Presbyteries, that compose a Synod, which extends over Tennessee, Alabama, Mississippi, Louisiana, Arkansas, Missouri, and perhaps part of Illinois and Indiana. What then must be the situation of these vast regions with respect to an enlightened and pious ministry? The States of Indiana and Illinois, are perhaps still worse supplied. Georgia and Kentucky have got half the number of ministers which are needed. Can a benevolent heart contemplate such a prospect as respects both the church and the interest of our beloved country, without bleeding in every pore?

Will you ask, why do you not educate ministers for yourselves? You are an active & enterprising people, and Heaven has blessed you with abundance. Yes, God has given us fertility of soil, salubrity of climate over a great extent of these regions, & our storehouses are filled with abundance. It is then evident, were our hearts inclined to the work, we could do a great deal for educating poor and pious young men for the ministry, for domestic and foreign missions. But the Gospel must first enlighten our minds, and renew our hearts, before we will be disposed to engage vigorously in such work. We are not wholly insensible to our situation. In support of this assertion I mention the following facts. The few among us, who have enjoyed sanctuary privileges until they have experienced their value on the understanding and heart, are trying to do something; but Oh! how far does it fall short of what ought to be done, and done speedily. But were those who are inclined to act, able to provide for the poor and pious to the extent of the demand, we have not many such poor and pious. I could mention individuals, each of whom at their own private expense, support a young man that is aiming for the ministry. The second fact I mention, is: We have attempted to start a Theological Seminary. Two agents in a few months have obtained in subscription more than \$30,000. This shows, that the public feeling is, we need an enlightened ministry.

We must have ministers. People will have religion in some form or other. If we cannot get a pious and enlightened ministry, we will take up with ignorance, error, and enthusiasm. Then the interest of science and religion plead the cause of the Education Society. Let not Christians relax their exertions, while so much of the land remains to be occupied.

I am yours, with sentiments of respect,

ISAAC ANDERSON.

From Rev. ALVAN COE, to the Agent of A. E. S. Greenfield, Huron Co. Ohio, Aug. 9, 1821.

Dear Sir,—We must be hard hearted if we have no gratitude to our Christian friends at the east, who are mindful of us in our destitute situation. The American Education Society compassionate us, and try to help us. I trust the spirit of the great Head of the church, warts the bosoms of the members of your society. Jesus was affected when he saw the multitudes scattered (like us) as sheep having no shepherd. Dear Sir, do you ask whether we want Ministers? In this county are eight churches and two only have Pastors. I have no pastoral charge. For certain reasons I have declined accepting any. Every town, I think, in the county, is inhabited. Many towns are thickly settled—there is a sprinkling of professors in almost every settlement. Months and months generally intervene in most places, after they hear one sermon, before they hear another. How hard to leave people who urge the Minister to call again, when he reflects, that perhaps months or years may roll away before they will have another missionary visit.

In a neighboring settlement, a local Methodist preacher is employed half the time. This is because the church and people cannot obtain

any of our order. I have been told, that there is not a Methodist who usually attends their meetings, when destitute of preaching. The church and people there, want a Minister. It is true the people in this region might do more for the support of the gospel, if they were suitably awake to its infinite importance.

How important that Ministers should visit places and strive to arouse the people to the sacred duty of liberality. Christian benevolence follows rather than precedes the labors of the itinerant preacher.

Adjoining this county east, are the counties of Cuyahoga and Medina. By a statement of Rev. John Seward, published in the Christian-Spectator, April No. 1, I learn, that there were, when he wrote, 4 churches in Cuyahoga and 7 in Medina. There is now no Minister in Cuyahoga and but one in Medina.

South of this, is Richland county. I do not know the number of churches there. I know of but two Ministers in the county, and one of them told me lately he was about removing out of it.

West of us lies Sandusky county, lately purchased from the Indians. There is now an organized County adjoining this, on that purchase. The land will shortly be all for sale. That good land will invite a host of settlers. How important that Missionaries call upon these new settlements & sow the good seed of the gospel, before the enemy fill the soil with noxious tares—hard to be rooted out.

Do urge, pressing urge your society to raise up Ministers for that now wide waste, which will probably soon be inhabited by thousands and thousands.—Rev. John Monteth has left Michigan Territory—I suppose all that territory is now without a minister.

I conclude that you expect from me information respecting the want of Ministers only in this vicinity. I would however observe that the want of teachers here is a specimen of the destitute state of the country from this to the Ohio river.

The poor Indians, our own Mother's children, are near us. I am now hearing a lovely boy of that race read in the Word of God. I think I never was acquainted with a boy possessed of so bright a genius. But where am I wandering? These Indians want Ministers. The people here cry out against any leaving these vacant places to go among the natives. Must the Indians be left to perish for lack of vision? Two were lately massacred at Sandusky, for being as was supposed, witches—only a few years ago for the like accusation, 5 were killed at one time. While human blood is thus flowing, O may the silver and gold flow more copiously into the Treasury of the American Education Society. "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" I am, sir, respectfully yours,

ALVAN COE.

BOSTON RECORDER.

SATURDAY, OCTOBER 13, 1821.

Missionary Society of the Presbytery of New-Castle, Del. Third Report.

The first thought that occurred to us on the reading of this Report in the 'Christian Repository' was, the impropriety of the name assumed and retained by the Society; for "out of 51 congregations connected with the Presbytery," says the Report, "in only one, has an association been formed for our aid." The Ladies of New-London, in two years remitted \$56—nearly one fifth of the whole amount of the Society's receipts at the date of their third report! These receipts were \$281, 29—the expenditures in the same term were \$185, 50—leaving a balance in the treasury of \$95, 79. Mr. Samuel E. Cornish, a colored man, has been employed two months in the destitute parts of Delaware—preaching 48 times with acceptance and evident good effect. Mr. John H. Smaltz labored one month in a populous but destitute region, where he found "an ear to hear." He preached 24 times, often to large and crowded congregations." Mr. Wm. R. Smith, labored but two weeks in the service of the Society, through ill health. Mr. Robert R. King, from the Theological Seminary at Princeton, labored two months, chiefly in the congregations of Buckingham and Bridgewater; he preached 33 times.

We subjoin an extract from the Report, which adds to the mass if not to the strength of the evidence already before the public, on the subject of the awful destitution of ministers, "of any sort," in some of the most populous sections of the country:—

The Journal of our Missionaries, when read at the Annual Meeting, brought into view the nakedness of the land, and strongly urged the necessity of greater efforts to supply the lack of vision to perishing souls. Whoever will cast a glance over our extensive district, and compare the number of ministers with that of the congregations; and both these with the wants of the people, will be struck with the lamentable disparity between the former and the latter. We have on our list 51 congregations and 26 ministers; that is, nearly two churches to one preacher. Of these 26 ministers, 4 through age, infirmities, and other circumstances, are without a pastoral charge, leaving only 22 settled preachers, to minister in a district containing at the lowest computation 300,000 souls. In the southern part of Pennsylvania, and the northern part of Maryland, within our bounds, there are probably 130,000 souls, among whom we have only 17 ministers, and three of them without a charge. In the state of Delaware, among 72,000 people, we have 7 ministers and 15 congregations, that is, one minister to 10,000 people. On the eastern shore we have only 2 ministers, and 7 congregations among at least 100,000 immortal souls!—and one of these ministers is without a charge. It has been usual, in calculations of this kind, to allow one pastor to a thousand people; which however well it might answer in a compact city, to the scattered population of the country is a small allowance. When we remember that there are thousands who never will attend preaching unless it be brought to their very doors, and thousands more who will never attend any but a preacher of their own denomination, and the extreme difficulty of suiting the fastidious taste of others—when we remember how much preaching is required on the Sabbath and through the week, how much catechising, family visitation, attention to funerals, and other offices, which are expected from a preacher of the gospel; and also, that in a large number there "must needs be" some unqualified, some unpopular, and some infirm, we must admit that one pastor to 1000 people is less than their spiritual necessities will require, or the Millennium will afford. In England, among 8,000,000 of people the established church alone has 10,000 parishes, and 18,000 preachers, i. e. nearly two ministers to each parish, or one preacher to 450 people. Besides these, according to the Christian Observer for October last, the dissenters have 3848 churches more: If to each of these you allow one preacher, (which is half the allowance to each Episcopal church) there will then be 13,848 churches, and 21,848 preachers in that country: which will give one church to 577, and one preacher to 366 inhabitants. And yet such is the lamentable scarcity of churches in that country, that the Parliament lately voted more than 4 millions of dollars for the erection of more.

Allowing, therefore, one minister to a thousand people, we should not even then be half so well supplied as England. But to afford even the number of Presbyterian preachers to the people within our bounds, would require in our body an increase of 274, or ten times our present number. Our ministers have been frequently required to ride from 30 to 50 miles to supply vacancies, leaving perhaps two or three congregations vacant at home. The pastor of Lewistown has no ministering brother within 50 miles in any direction and in any direction but north, could reach him in two double that distance.

Nor let it be supposed that our district is supplied by other denominations. The Episcopalians have but two ministers in the state of Delaware, and probably not more than ten in the remainder of our district. The Baptists, if you except what are called "local preachers," have not a greater number. Our Methodist brethren are perhaps more numerous than ourselves. All these double our number, and all other denominations 38, and we shall have 150 preachers to 309,000 souls—leaving half the people without preaching from any denomination whatever. These calculations are simple and easy made, but show in a most convincing light the extreme want of missionary labor within our bounds, and the loud call that there is both to ministers and people to come up to the help of this society. The blood of souls will be found on our skirts, if they perish through our neglect DELAY!

"The Macedonian Cry."

The New-England Tract Society has at length furnished the public with a well digested compend of authentic information on a subject so important to no other in intrinsic importance, affecting interest. We allude of course, to the increase of thoroughly educated Ministers of the gospel. It is not our object now to enter on the discussion of this subject, in any one of its important bearings; but simply to recommend a universal personal Tract under the above title, and to request a fair answer from every reader, to the question, what must be done? It presents indeed, a sombre picture of the existing state of things—and throws upon the future still deeper shades; but shall it therefore be read, or disbelieved? Shall the symptoms of threatening death be disregarded, because we cannot view them without distress, nor remove them without trouble? Shall we in the spirit of cold indifference say, let the evil take care of itself—or in the phrensy of despair determine that nothing can be done? But no man can listen to such suggestions without forsaking either his claims to piety, or prudence. The evil we cure itself in no other way, than the lingering consumption will cure itself in the bosom of the grave; and if nothing can be done, it is because those who have the spirit of faith, and the riches of this world, will do nothing.

Something will be effected unquestionably by the societies already formed for the purpose. There are individuals—and there are associations, though yet far too small, that have a leniently resolved to spare no sacrifices—and give the Lord no rest, till Ministers of the gospel are multiplied; but while they are so little assisted—while they have to encounter so much opposition, or contend with their deadlier enemy, morbid insensibility, they can hope to accomplish but little, compared with what must be accomplished in order to resist and turn back the flood of infidelity and vice which now threatens our country. There is wealth enough in this country, and it is to be hoped, piety enough, so, to educate as many pious youth for the ministry, as are needful to the prosperity of the churches—and at the same time to carry forward all those other benevolent enterprises that distinguish the present age. Why is not the wealth brought forward? Why are thousands of able churches left destitute of a preacher, and millions of immortal souls in this suffered to go down to destruction, rarely or never hearing of the love of Jesus. Is it because facts are not known? Is it because appeals to the public have not been made with sufficient earnestness? Or is it because there is some lurking suspicion in the public mind, that statements already made, are exaggerated—and that on the whole the state of things is not so bad as has been represented? Let the "Macedonian Cry" be heard—it is the voice of truth and sobriety—its tones are melancholy now—terrible then—and affecting always—allow them to reach the heart—and if they find no sympathetic cord, then it is because covetousness has unstrung it, and piety abandoned it.

We hope that every Clergyman and every Layman in the United States will read this tract, and give it wings that shall carry it into every family. If its statements are not true, they will be disproved. Let them be shown to be false, and we will tell the world they are so. But, if they are admitted—if they cannot be disproved—we put it to the conscience of every one, you, can you refuse a moment longer to act with energy, with zeal, and with perseverance, thousands of pious youth are brought forward in answer to the cry that proceeds from every section of the country, "come over and help us!"

The Georgia Bible Society, has raised \$50, 60 in eleven years, including \$444, 44 received from the British and Foreign Bible Society, has \$98, 60 on hand, beside \$279 due from the American Bible Society. It has distributed 5669 Bibles and Testaments. For the last year little has been done, owing to the calamities that have visited Savannah; but present prospects, if we may judge from the spirit of the last address to the public, are encouraging. Rev. James Sweat is President of the Society. Joseph Cumming Esq. Secretary.

A Tract Society, auxiliary to the New-England Tract Society, has been formed in Nantucket with encouraging prospects. On board Nantucket whalers are nearly 4,000 seamen, and on an average at sea two years and an average at a time, and who have hitherto been supplied with religious tracts, as well as Bibles. Considering these things with all the consequent evils, the influence these men have on missions to places of great importance, the heathen world; and the attention and fidelity of some of their Captains to the mission of the Sandwich Islands, have they not a claim on the immediate compassion and liberality of the religious community?—Com-

Ordered.—At Weld, Maine, on the 21st Rev. David Starrel. A Church for the Roman Catholics has been erected at Antigonish, N. S.

POET'S CORNER.

For the Boston Recorder.
Why fly the friendly pillow, banish sleep;
And on the willow hang thy harp, to weep?
Why cease the fervent prayer? the grateful
praise!
And deluge mercies in such tearful lays!
Why fix the mournful eye upon the grave?
Refuse thy Maker one of all he gave!
While blessings, clustering on thy life, are left,
In fourfold number to the one bereft!
Thy Heavenly Father form'd the idol joy:
And is not He the sovereign of the boy?
Ah love unhallow'd! here the mystery lies,
The wand'ring Christian lives, the idol dies;
And God is faithful still, and good, and wise.
Thy cov'nant God, a gracious God will prove;
And in the bitter trial show his love.
O! lift the eye of faith, away these tears!
Behold! from Pisgah's top the child appears;
Safe in his Saviour's arms the child is seen,
And nought but Jordan's waters roll between.
A few more sands their falling power to spend;
A few more hurried years this life to end;
A few more suns their glorious rays to shed;
A few more steps across this vale to tread,
And opening Jordan waits approach to bliss,
To God your Saviour, source of happiness. C. P.

AMERICAN MISSION IN CEYLON.

From the Herald.
MR. MEIGS'S JOURNAL KEPT AT BATTICOTTA.

The interior of the island is said to be in a great degree depopulated by the late destructive war, the spasmodic cholera and the small pox. The last disease has also made great ravages in Colombo and other parts of the south of the island. Our missionaries have introduced vaccination, and thus prevented its spread in the district where they reside. All these divine judgments are ascribed by the natives to the anger of devils, and their only object is, to appease their wrath.

The following extracts from the journal will be read with lively interest by all who have remembered Ceylon in their prayers:

Liberty of Col. Penon.

Sept. 17, 1819. This day received a present to our mission of 160 Rix Dollars, from Col. Thomas Penon of the Bengal military establishment, now at Point de Galle, on his way from the Cape of Good Hope, to Calcutta. At the Cape he became acquainted with brother Richards. His present was accompanied with a very pleasing letter to brother R. and contained a promise of an annual payment of 100 rix dollars, while he may continue in India, for the support of two heathen girls to whom he will hereafter give names.

Admissions to the Church.

Sabbath, Oct. 10. Held the communion at this place. Mr. Mooyart from Jaffnapatam, and brother Poor were present. My infant daughter Eliza, was baptized, and Gabriel Tissera was admitted into our church. As I have so often spoken of the character of this young man, it is unnecessary to enlarge at this time. He was examined at some length the evening before, in presence of us all, as to his personal experience in religion, and his knowledge of the doctrines of Christianity; & by his appropriate & intelligent answers, he gave us great satisfaction.

31. The Sacrament of the Lord's supper was observed to-day at Tillipally. Nicholas Permuander, an interesting young man, who lives with brother Poor, was admitted into the church.

Case of Philip Matthew & Sandera Sagaren.

Dec. 27. As the following Sabbath will be the first Sabbath in the new year, and as we expect to have the communion at this place, we propose to have Philip Matthew and Sandera Sagaren come forward to unite with our church, and thus make a public profession of their faith in Christ. We have observed their conduct for a long time, and have conversed with them many times of late; and we find that they give very satisfactory evidence, that they are indeed the children of God. Our Christian friends, who have conversed with them are also of the same opinion. Philip Matthew having been educated a Protestant from the age of eight years, has no particular trial to encounter, in making this public profession of his faith in Christ. But the case is widely different with Sandera Sagaren. He was a heathen of high cast. His ancestors held an exalted rank among their countrymen, and his relations now living are accounted both rich and honourable. His father is dead; the property, which Sandera expected to receive from that estate, which is considerable, is in the hands of his brothers-in-law, who are strong heathens. His relations, agreeable to the custom of the country, a few months ago, on his behalf, entered into a contract of marriage with the former Manigar, or head man, of the village of Panditeripo, who is to give his daughter in dowry 2,500 Rix dollars. Now, by uniting with our church, he will in all probability, lose the whole of his property. His own relations will cast him off, and refuse to have any intercourse with him; and his intended father-in-law will probably consider, that by becoming a Christian, he has forfeited the right of marrying his daughter. Thus he will be considered and treated by his relations and former friends as an outcast from society. I mention these circumstances, to show how great sacrifices he is called to endure in a temporal point of view, by making a public profession of Christianity. Would it not be considered by many young men in our own country, as a great barrier against their making a public profession of religion, if, by so doing, they would expose themselves to inevitable disgrace; to be cast off by all their relations and former friends, and lose all their property to the amount of several thousand dollars? Very many, it is to be feared, would shrink from such a trial of their faith. Besides, it must be considered, that S. S. knows not how he is to be supported, after he shall be disowned by his relations; for as yet we have given him no intimations, that we will take care of him. It is not then to be wondered at, that, in view of all these circumstances, he feels at times greatly distressed, and knows not what to

do. As his relations are much more violently opposed to his partaking of the Lord's Supper with us, than to his being baptised, he has proposed to leave the latter ordinance administered to him, but to defer the former till he shall see his way clear to observe that also. With this proposal, however we cannot comply.

Dec. 30. Last evening held a meeting with the young men abovementioned, with special reference to their uniting with the church on the approaching Sabbath. The relation which they gave of their religious experience, was very satisfactory. P. Matthew had seasons of seriousness before he came to Batticotta. But he says he had nearly lost all his former serious impressions, when he came here. After this event, he became gradually more and more attentive to the concerns of his soul, until the time that Gabriel Tissera became hopefully pious. At that time his convictions became much more pungent, and he appeared determined to press into the kingdom of heaven. He does not, however, know, with any certainty, the exact time of the commencement of this work, which he now perceives, and which is also very apparent to others. He is very desirous of enjoying the privilege of partaking of the Lord's Supper; but feels very strongly his great unworthiness, & expresses many fears, lest he should not hereafter walk worthy of his high and holy calling. His appearance is that of a humble penitent.

Trials of a new Convert.

Sandera Sagaren feels an equal desire to enjoy the privileges of a member of the family of Christ; but the circumstances abovementioned press very heavily upon his mind. His situation is peculiarly trying; and we sympathize with him in his sufferings. On the one hand he appears to be impelled forward by love to his Saviour, and to his Christian friends; but, on the other, the trial of being deserted by all his relatives, losing all his property, and being cast upon the wide world for support, and not knowing from whence it is to be obtained, are trials which he feels very sensibly. I spent much time in endeavoring to make the path of duty plain; telling him, at the same time, that after the subject had been fairly laid before him, he must decide for himself; as I should urge no one to make a public profession of his faith in Christ, unless it should be his decided choice. By the help of Scott's marginal references, I read to him all those passages in the New Testament, which relate to the duty of making sacrifices for Christ, when we are called to it, briefly commenting on them as I proceeded. "If any man will come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." "So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple." The promises, also, to those who thus forsake all things for Christ, are full of consolation. Before I had finished, he said, it is enough: I am satisfied. The path of duty is plain. I will forsake all for Christ. I will come forward, if you will permit me, to baptism and the Lord's supper, on the ensuing Sabbath, and leave the event with God. But you see that my situation is very trying. I have no father, no mother, and my relations will all cast me off, and despise me. "What shall I do?" Then, with tears streaming down his cheeks, he asked, "Will you be my father?" "Yes," said I, in faltering accents, "I will."

Here conversation was suspended for a little time, and we all wept together. In observing the effects, which the abovementioned passages of Scripture, & other similar ones, had on his mind, I was more than ever, forcibly impressed with this truth, that "the Word of God is quick and powerful, sharper than any two edged sword." Sat. Jan. 1, 1820. To-day Sandera Sagaren's uncle, who has had the care of him from his childhood, came here from Nellore, and accompanied him to his boarding house, about half a mile distant. After S. S. had finished his meal, he arose to return to the mission house, when his uncle took him by the arm, and told him not to go there, but to accompany him to Panditeripo to spend the Sabbath. S. remonstrated with his uncle, telling him, that he must return to speak with me, before he could go. But his uncle forbade him, and pulling him by the arm, compelled him to go to Panditeripo. Towards night, when we learned what had taken place, we sent Philip Matthew to go and spend the night with him, to comfort and encourage him; as his mind will undoubtedly need support in such trying circumstances. His uncle, it appears, had been made acquainted with his intention, and came here on purpose to prevent it, if possible.

[Mr. Meigs was at this time suffering under an inflammation of the lungs, which was happily removed by copious bleeding and other decisive measures.]

Sabb. Evening, 2. In the morning Philip returned with Sandera; but his relations would not permit him to come away, till they had extorted a promise from him, that he would not unite with the church at this time. After they had extorted this promise, they permitted him to come with one of his relations to watch him, and spend the day here. His relations did not offer any personal violence to him, yet by threats and promises they did all in their power to induce him not to unite himself with us. Philip's visit last night was a great comfort to Sandera's mind. They spent most of the night in conversation on religious subjects; and when interrupted by the presence of some of the family, as they often were, they could converse in English, without being understood by those present. Once during the night, they found an opportunity for uniting in prayer.

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We feel it to be a severe trial, that S. S. is thus prevented from uniting with the church at present. But the Lord seeth not as man seeth; and possibly we shall hereafter, even in this world, see the reason of this dispensation of Providence.

Usefulness of Gabriel Tissera.

Sab. Feb. 6. To-day Mr. Woodward preached for the first time at this place. Since my sickness commenced till this time, public worship, on the Sabbath, has been conducted by Gabriel Tissera; who has read to the audience a sermon translated by himself during the week. He is able to pray extempore with freedom and propriety, and also to exhort the people, which he does with great earnestness. He is also able to assist very considerably in singing the praises of God. He can carry one part by himself, while I sing the other; and often does it, when we go out together to preach at our school bungalow.

March 6. Yesterday and to-day have been very interesting days. Yesterday we united in celebrating the Lord's supper at Tillipally. It was a precious season. To-day we have had another equally precious, viz. the monthly prayer meeting. We resolved to meet each other at the throne of grace, at 1 o'clock P. M. to pray for each other, and for the effusion of the Spirit of God upon this district; also, that we will observe the Friday preceding the first Monday in each month, as a special season of fasting and prayer for the same object.

We have concluded to repair the church buildings at Oodooville, for a station for our brethren Winslow and Spaulding. Oodooville is situated about half way from Jaffnapatam to Tillipally, and is a very good parish. The brethren will there be favourably situated to take care of Manepy also.

In consequence of my cough and feeble state of health, the brethren have advised me to take a voyage to the southern part of the island, with the hope, that a change of air, and freedom from business, may be the means of restoring me to health.

Mr. Meigs was kindly received and entertained at Colombo, by all the Missionaries, Messrs. Chater, Fox, Clough and Calloway, who are pursuing the translation of the Scriptures, preaching &c. with all diligence. The Archdeacon also showed all possible attention and kindness. After tarrying about a month and finding his health considerably improved, he returned to Batticotta the 20th April.

Literary.—The prospects of "Georgia University," are encouraging. Three persons only, graduated in June last. The present Senior class consists of 10—the Junior, of 27—the Sophomores of 19, and the Freshmen of 38. It is but two or three years since the College had scarcely more than a nominal existence. Dr. Waddell, the President, seems determined to do all in his power to raise the institution to usefulness and respectability.

The foundation stone of the Episcopal Mission College, at Calcutta, was laid by the Lord Bishop, Dec. 15, 1820, with suitable prayers and thanksgivings. It is to be known by the name of the "Bishop's College near Calcutta." It will consist of three piles of buildings, in plain Gothic style, disposed in a quadrangular form; comprising a chapel, hall, library, dwellings for the professors, lecture rooms, and apartments for the students. It is under the direction of the "Society for the propagation of the Gospel."

ANECDOTES.

An agent, soliciting aid in behalf of some benevolent object, applied to a rich individual with the hope of obtaining some assistance, but without success. At length, he made use of the following argument, that God would pay him again; that he had promised to do it. The man replied, he did not know, he was afraid he would not "but," said he, "if Mr. S.," (a wealthy gentleman in the vicinity), "if Mr. S.," will obligate himself to pay me again, if God does not, then I'll give so much." The thought is an impious one, but does it not express the real feelings of many hearts? would not dollars be given for cents and eagles for dollars, if once placed as much dependence on the word of God, as they place on the word of man? would the funds of any of our benevolent institutions ever be in the least embarrassed, if some rich gentleman would only step forward, and give his security, in case the Divine promise should fail?

"A soft answer turneth away wrath."—The horse of a pious man living in Massachusetts, happening to stray into the road, a neighbor of the man who owned the horse, put him in pound. Meeting the owner soon after, he told him what he had done; and if I catch him in the road again," said he, "I'll do it again." "Neighbor," replied the other, "not long since I looked out of my window in the night, and saw your cattle in my mowing ground, and I drove them out and shut them in your yard; and I'll do it again." Struck with the reply, the man liberated the horse from the pound, and paid the charges himself.

The fearful Negro. "How happens it," said one of the elders of Dr. —'s church to a poor African, as they were passing out of it, one cold, snowy sabbath morning,—"how happens it that you are always here, whatever is the state of the weather?" "Me afraid to stay away, Massa," replied the poor African, "for me not know when saving word is going to be preached."

Charity of an American Laborer.

A laboring man in the state of Vermont, contributed, through a friend, five dollars to the United Foreign Missionary Society; request, at the same time, that his name might not be mentioned. The same worthy man had saved three dollars beside, which he had given to the Education Society.—These eight dollars were the savings of a year; and the manner in which he had effected his charitable purpose, may well stimulate multitudes to far greater exertions for the good of others than they have ever yet made. His account was as follows:—"By working on the 4th of July, 3-4 of a dollar—by not wearing a handkerchief on the neck, 1 dollar—by denying himself and his family the use of distilled spirits, 1 dollar—by having his felled cloth only coloured, not dressed, 1-1-4 dollar—by wearing, himself and family, thick shoes, 4 dollars—Total, 8 dollars."—*Lon. Mis. Reg.*

Effect of punishment on a hardened villain.—It is little more than a twelve-month ago, that at the quarter sessions for the county of Lancaster, a young ruffian, who had just been sentenced

to seven years transportation for a very serious offence, and by no means the first for which he had been tried and convicted, stooping down in the bar, took off his heavy shoes, and directed its iron heel, with his full strength, at the counsel who had conducted the prosecution against him, and after his conviction, as was his duty, had informed the court of the extent and inefficiency of his former punishments. Providentially, however, for the individual against whom his vengeance was directed, he had set down at the very minute that the blow was aimed; and the shoe, passing over his head, was caught by a person standing near him. The prisoner was immediately seized by the gaoler and his assistants, and taken from the bar: but when he was brought back and directed to be kept in solitary confinement, and fed on bread and water, until he was removed to the county gaol, he declared, with horrid imprecations, that if he had a pistol, he would shoot the chairman by whom this sentence was pronounced.—*London Investigator.*

OBITUARY.

Died, at Hanover, N. H. Sept. 30th, Miss Sarah Lang, daughter of Mr. Richard Lang, aged 27 years. To those who enjoyed her acquaintance and knew her many valuable and amiable qualities, it can only be desirable to learn that she closed an interesting life, by a far more interesting death. She had professed the religion of Christ for six years, being one of those who dated their first pious impressions at the time of the Revival at Hanover in 1815. Although for the first six months of her sickness she suffered much from doubts of her piety,—she was for many of her last months uninterruptedly cheerful and happy. Her character appeared to ripen as she approached death. A mind naturally deriving peculiar happiness from the friends and various earthly enjoyments and prospects which Heaven had multiplied to her, was seen to give up all without regret. With a resolution by no means naturally strong, she took the clearest views of the terrors and the consequences of death with unshaken composure. If the writer had ever doubted the real influence of Divine grace, the last three months of her life could not have failed to remove them. Always disposed to conceal her feelings, she was found, when solicited to conversation, to be full of rich and interesting reflections. Her joys were not momentary and heightened by imagination to ecstasy, but perpetual and solid. Indeed, the gradual progress of her character, in many respects against her strongest natural inclinations, was such as cannot be accounted for by ordinary means, such as proves to those who associated with her, the powerful operation of some elevated and heavenly principle.—*Com.*

HARD WARE GOODS.

No. 33 Union-Street.
HOMES & HOMER, have received by the ships *Falcon, Herald, Suffolk and Mount Vernon*, from Liverpool, and *London Packet*, from London, a general assortment of *Cutlery and Hard Ware Goods*, which they offer for sale on good terms, for Cash or Credit. Oct. 6.

JOHN B. JONES.

No. 37, Market-street.
HAS received, per ships *Falcon and Suffolk*, from Liverpool, an extensive assortment of *London, Sheffield, and Birmingham Goods*, which will be sold on the most reasonable terms for cash or approved credit: comprising *GOLD and SILVER WATCHES*, of superior workmanship, in particular for retail custom—*WATCH MAKERS' TOOLS*, and *MATERIALS—PEARL, JET, GOLD and PASTE JEWELRY*—rich and low priced *PLATED WARE—BRONZED and GILT LAMPS—BRITANNIA WARE—GILT and STEEL GOODS*:—With a great variety of *FANCY ARTICLES* in the line, both useful and ornamental. A complete assortment of *MILITARY EQUIPMENTS*. (J. B. J. continues to Manufacture extensively, and in a superior style, every description of *SILVER PLATE*. Oct. 6.

FRESH GOODS.

JOHN GULLIVER, No. 6, Marlboro-Street, (a few doors south from the Marlboro-Hotel) has received on consignment—75 pieces black, maroon, blue, drab & pearl colored Bombazines—white, green, black, red and yellow Flannels—black and slate Worsted Hosiery—Gentlemen and Ladies' Beater Gloves—Russia and American Diapers—silk and tabby Velvets—green woolen Table Cloths.—These together with a general assortment of *English and Domestic Goods*, will be sold by the piece or yard on liberal terms. (No variation from the marked prices.)

HARD WARE.

NEWELL & BURDITT, No. 28, Broad-street, have received by the late arrivals from Liverpool, an extensive assortment of *BIRMINGHAM and SHEFFIELD WARES*, comprising every article usually wanted for the Country Trade, which they offer on the most favorable terms, for cash or credit. ep8w. Sept. 22.

Cold Pressed American Castor Oil. SEVEN hundred bottles of very superior Cold pressed American CASTOR OIL, and 1000 bottles of East India Oil, just received and for sale by WILLIAM B. WHITE, at Apothecaries' Hall, 49, Marlboro'-street. Sept. 29.

JOEL CARTER

HAS recently received from the Manufacturers at Chamber No. 9, Market-Row, fronting Cornhill, large assortment of Cotton and Woolen Goods, viz.

Broad Cloths,
Chambrays,
White Janes
Table Cloths,
Bonnet and Knitting
Cotton,
Sewing Cotton,
Yarns do.
Bed Quilt Waddings, &c
which added to his former stock comprises every article in the domestic line. Purchasers are respectfully invited to call and examine.

Also—Machine Cards of every description furnished at short notice, made by one of the most experienced workmen in the country. 2m.

NORFOLK, ss.—Probate Court at Dedham, Sept. 4. 1821.

ON the Petition of Aaron Smith, Administrator of the Estate of JOSEPH KINGSMURTH, late of Needham, in the County of Norfolk, yeoman, deceased, intestate, praying to be authorized to make sale of so much of the real estate of which said deceased died seized, as will produce the sum of seven hundred dollars, for the payment of his just debts, and an additional sum for the expenses of administration and incidental charges, in manner prescribed by law.—Ordered, That the consideration of said Petition be referred to a Probate Court to be holden at Dedham, by adjournment, on Wednesday the day after the first Tuesday of November next, at 3 o'clock, P. M. then and there to be heard and decided on—and the said administrator is hereby directed to give notice thereof to all persons interested, by publishing an attested copy of this order in the Recorder, printed in Boston, three weeks successively prior to that time, that they may then and there appear, and they shall be heard concerning the same, if they see cause.

EDWARD H. ROBBINS, Judge of Probate. Copy—Attest, SAMUEL HAYES, Register. 41c.
BOY WANTED.—Wanted, in our Store, an active, intelligent Boy, about 14 years of age. J. BUNSTED & SON.

CHRISTIAN ALMANAC.—For 1821.

THIS day published by LINCOLN & EDMANDS, 53 Cornhill, the *Christian Almanac* for 1821, containing, besides what is peculiar to an almanac, a great variety of interesting communications, which render it desirable to every family.—For sale by Whipple, Salem; Charles Whipple, New-Port; Abijah Kingsbury, Keene; and by Booksellers generally in New-England.—9 dollars a groce.

For sale by Lincoln & Edmands, a variety of Books suitable for presents in Schools. 6w

Just received, Dr. Woods' Reply to Wate. 75 cents.

UPHOLSTERY.

ROBERT L. BIRD, has for sale, No. 72, Crimmon and Green Moreens, Tabernacle Joans, Plain Satin Hair Cloths from 12 inches wide, of the first quality; Stained Worsted Ball Fringes; White and Colored Fringes; White, Chintz and Bedtick; Crimmon Silk Ball Fringe and Tossels for Black Fringe and Tossels for Balls; with assortment of low priced Paper Hangings, at favorable terms. 6w Sept.

APOTHECARY'S HALL.

Drugs and Medicines.
WILLIAM D. WHITE, No. 49, Marlboro-Street, (opposite the Marlboro' Hotel,) has for sale, a very extensive assortment of *Drugs, Medicines, Patent Medicines, Surgical Instruments, Chymical Preparations, &c. Ware, Apothecaries' Utensils, &c.*

Part of which have just been received, and are very superior.
Pinkroot, in bhds. Bala's Fennel-seeds, Bales of Peruvian Bark, do. Crude Asbestos, do. Chamomile Flowers, do. True Epsom Salts, do. Rosmary do. do. Glauber Salts, do. Gentian Root, do. Powdered Sassa, do. Snakeroot, do. Powdered Sassa, do. Coriander Seeds, do. Curcuma, do. Caraway Seeds, do. Powder'd Pepp, do. Squills, do. Cases of Cardam, do. Orange Peel, do. Seeds, do. Elder Flowers, do. Magnesia, do. Curcuma Root, do. Gum Sandal, do. Phial Corks, do. Gum Camph, do. Augusta Bark, do. Colomel, do. Elastic Gum, do. Red Precipit, do. Senna Leaves, do. Tart. Emetic, do. Seneka Root, do. Glass Antisept, do. Seneka Root, do. Henry's Mag, do. Root, do. Rubiurib, do. Refined Borax, do. Gum Arabic, do. Rased Quassia, 5000 wt. Quass, do. Rose Pink, Wood, in logs, do. Dutch Pink, 3000 wt. Jap, Barrels Stone Yellow, Berries.

Also,—White Wax, Gum Kino, Bals. of Cowhage, China Root, Calomel, Ipecac, Rhubarb, Red Precipitate, Oil of Cloves, Rosmary, Oil of Almonds, Gum Myrrh, Japonica, Otter, Oil of Peppermint, Oil of seed, Oil of Succin, Hemlock, Spruce, W. green, Carbonate of Iron, Musk, Cobalt, Juniper, Muriate of Gold, Sal Succin, Gum, Sugar Draconis, Sugar Lead, &c. Spermaceiti, Burgunda Pitch, Corrosive mate, &c. &c. in Boxes.
Aqua Fortis, and Oil Vitrol in Carboys, cold pressed American Castor Oil, in barrels, bottles, Balm Capivi in barrels, jars, &c. With a general assortment of silver wire common Tooth Brushes, Court Plaster, Plasters, Gownland's Lotion, Windsor Pearl Dentifrice, &c. &c.

PORTABLE HOT BATHS, &c. &c. every article usually kept in Drug Stores. — SURGICAL INSTRUMENTS, — Pewter Bed Pans and Syringes in great variety. Suspensory Girdles, much approved. Patent Spring Trusses.

Orders from foreign Markets, and Drug Dealers and Physicians in the country, executed on the most favorable terms, and on credit for approved paper.

The Retail Department of the store continues to be strictly attended to, and very particular attention paid to Physicians' prescriptions.

NOTICE.

THE copartnership heretofore existing between the firm of TUCKERMAN, ROGERS & CUSHING, is, by mutual consent, dissolved. EDWARD TUCKERMAN, SAMUEL ROGERS, THOS P. CUSHING, EDWARD TUCKERMAN and THOMAS PARKMAN, will continue to do business under the firm of TUCKERMAN & CUSHING. They will, for the present, occupy the store, Samuel Parkman, Esq. No. 12, Merchants' Row, where they offer for sale a new and important prime BRITISH and IRISH GOODS, suited to the present season.

SAMUEL ROGERS, WILL continue to occupy the store, No. 12, Merchants' Row, and is now receiving a general assortment of SEASONABLE GOODS.

All persons indebted to the late firm of TUCKERMAN, ROGERS & CUSHING, are requested to make immediate payment to the undersigned, who are duly authorized to settle the accounts of that concern.

TUCKERMAN & CUSHING, No. 12, Merchants' Row, August 22d, 1821.

FURNITURE WARE-HOUSE.

SAMUEL BEAL, Mill-Pond Street, has for his friends and the Public, that he has recently purchased all the Furniture of a Manufacturing, comprising a large assortment of rich and elegant FURNITURE, made in the best manner, which enables him to offer the best Furniture much lower than the current market prices. Those who wish to purchase respectably invited to call, and examine the prices, and judge for themselves. Mahogany French Bed-Dressing Tables, Mahogany high painted Bedsteads, Stained wood do. Bedsteads, Bureaus, Secretaries, Haircloth Couches, Hair and green cloth do. Sofas, Grecian Card Tables, Card Tables, Sideboards, Dining Tables, Pembroke Tables, Painted do. Bureaus, Bedsteads, Mahogany Chairs, Looking Glasses, Work Tables, FireSets, Stuffed bottom Chairs, 4000 lbs. Live Geese and Common do. Beds at low prices. ALSO—A great variety of cheap and elegant Furniture—and 18,000 feet of Brandy St. Domingo Mahogany.

MUSIC TUITION.

MR. S. P. TAYLOR, from New-York, Teacher and Tutor of Music, and of the "West Church," respectfully tenders Professional Services to the Ladies and Gentlemen of Boston, in teaching the Piano Forte and Singing. Application to be made at the Franklin Music Warehouse, No. 10, Cornhill, or at his house in Clark street, where he will give Instructions to those Pupils, who have the use of his Piano Forte. Sept.